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AUTHOR	Gitomer, Rivalee J.
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ABSTRACT

This report discusses a practicum which addressed the needs of community college students in Early Childhood Education to evaluate ethical problems that occur in their professional encounters with children, parents, faculty, and staff. In a review of the literature, it was found that there was a need to provide these skills to future teachers. The practicum goals were: (1) to teach values clarification techniques to early childhood education students; (2) to address ethical problem-solving skills in their approach to reaching decisions when an ethical dilemma arose; (3) to provide an atmosphere where students working in small groups could reach ethical solutions to problems; and (4) to establish a list of "Thou Shalts." In selecting a format to help community college students solve ethical problems, classroom lectures, independent study modules, and videotaping for public television and classroom workshops were all considered. The initial presentation was a series of mini-workshops. This was revised and presented in one class period. Upon completion of the practicum, 94.65% of the students were able to use value clarification skills. Ethical problem-solving skills were demonstrated by 80.31% of the students, and seven of eight classes worked together, cooperatively reaching ethical decisions. Contains 63 references. (Author/JA)

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INTERPRETING ETHICS: A STEP TOWARDS PROFESSIONALISM FOR COMMUNITY COLLEGE STUDENTS ENTERING EARLY CHILDHOOD EDUCATION

PRACTICUM II REPORT
SUBMITTED TO THE FACULTY OF THE
EARLY CHILDHOOD EDUCATION PROGRAM
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF EDUCATION

BY

RIVALEE J. GITOMER

NOVA UNIVERSITY
CLUSTER XV
JUNE 1987

OBSERVER'S NAME	Dr. Alvin Zumbrum
OBSERVER'S POSITION	Chairman, Human Services
OBSERVER'S BUSINESS ADDRESS	Catonsville Community College
	800 South Rolling Road
	Baltimore, Maryland 21228

Table of Contents

Page

Title Page..... 1

Abstract..... 2

CHAPTER

1. Introduction..... 3

The Setting..... 3

About the Writer..... 6

2. Study of the Problem..... 9

Problem Statement..... 9

Evidence of the Problem..... 10

Analysis of the Problem..... 12

Relationships of the Problem to the Literature..... 12

Becoming a Teacher..... 12

The Philosophy of Moral Development..... 13

Criteria for Professionalism..... 17

Psychology of Moral Development..... 21

Morals and Values..... 25

3. Anticipated Outcomes and Evaluation Instruments..... 28

Statement of General Goals..... 28

Terminal Behavioral Objectives..... 28

Description of Evaluation Instruments..... 29

Description of Plans for Analyzing Results..... 29

CHAPTER Page

4. Solution Strategy..... 31

Discussion and Evaluation of Possible Solutions..... 31

Description and Justification of Selected Solution..... 32

Calendar Plan..... 42

Proposed Time Line..... 43

5. Results, Conclusions, and Recommendations..... 46

Practicum Goals..... 46

Expected Behaviors..... 46

Group Descriptions..... 47

Values Clarification Results..... 48

Ethical Problem-Solving Skills..... 48

Group Interactions..... 50

Other Results..... 51

Conclusions..... 52

Recommendations..... 54

Dissemination..... 55

Reference List..... 56

Appendices

Appendix A: An Initial Code of Ethics for Early Childhood Educators..... 61

Appendix B: Child Care Description..... 62

Appendix C: Kohlberg's Six Stages of Moral Judgment..... 63

Appendix D: Evaluation of Values Clarification Workshop I..... 65

Appendix E. Ethical Problem-Solving Skills..... 68

Abstract

Interpreting Ethics: A Step Towards Professionalism for Community College Students Entering Early Childhood Education. Gitomer, Rivalee Siegel, 1987: Practicum Report, Nova University Ed.D. Program in Early Childhood
Descriptors: Child Care Givers / Codes of Ethics / Day Care / Early Childhood Education / Early Childhood Teachers / Early Childhood Student Teachers / Ethics / Ethical Problem Solving / Moral Values / Professionalism / Teacher Role / Values Clarification.

This practicum addressed the needs of community college students of Early Childhood Education to evaluate ethical problems that occur in their professional encounters with children, parents, faculty, and staff. In a review of the literature, it was found that there was a need to provide these skills to future teachers.

The practicum goals were: (1) to teach Values Clarification techniques to early childhood education students; (2) to address Ethical Problem Solving Skills in their approach to reaching decisions when an ethical dilemma arose; (3) to provide an atmosphere where students working in small groups could reach ethical solutions to problems; and (4) to establish a list of "Thou Shalts." The initial presentation was a series of mini workshops. This was revised and was presented in one class period.

Upon completion of the practicum, 94.65% of the students were able to use value clarification skills. Ethical Problem Solving Skills were accomplished by 80.31% of the students and seven of eight classes worked together, cooperatively reaching ethical decisions. A list of "Thou Shalts" was not compiled.

Chapter 1

Introduction

The Setting

A county, with a population of almost 1 million, covers 610 square miles in the heart of a Middle Eastern state. The county is divided into seven geographical areas which surround a large metropolitan city, another political division. Because of the size and natural resources of the county, there are large suburban residential communities. Agricultural and industrial areas are accessible by railways, interstate highways, and shipping lanes. An international airport is located in an adjoining county.

There is diversity in socioeconomic levels in the county. Poverty exists side-by-side with affluence. Federally subsidized housing, expensive condominiums, rental units, farms, large estates, horse breeding farms, and private large and small homes provide shelter for those who live in the county. There are no incorporated towns or cities within the county. Subdivisions exist as town centers, usually referred to as suburbs of a large city.

Government functions are performed by an elected County Council Executive, an appointed Administrative Officer, and a County Council consisting of seven elected members who each serve one of seven geographic areas.

Revenues obtained from property taxes, a percentage of the state income tax, the state sales taxes, and bond issues form the

basis of the county's fiscal structure. The toll roads' revenues are returned to the state, which maintains all state roads and highways. The county's extensive tax base is derived from taxes on previously mentioned real estate which is the prime basis of income. Services provided by the county are: police, fire, library, sanitation, and recreation, all of which are tax supported. Water and sewage services are provided by the city at a fixed monthly rate.

The three community colleges that serve the county are located in three different town centers. They are governed by the county Board of Trustees. All are two-year, co-educational institutions which offer a broad spectrum of credit courses, certificate programs, and Associate of Arts degrees. Each of the colleges offers courses in early childhood education. One college is still developing a degree program in early childhood education. Each of the colleges operates highly successful campus child care centers which provide laboratory experiences for students in education, psychology, and a service for the children of students, faculty, staff, and the community. The coordinators of the three institutions' Early Childhood Education Departments have begun to work closely in providing community service and writing grants. The colleges provide credit and noncredit programs which are affordable and easily accessible throughout the county.

The writer's community college is located in the southwestern section of the county about 10 miles from the downtown city

center. The college serves the western half of the county and has a branch campus in another county further to the west. The service area has an urban, suburban, and rural population of 255,000.

Current enrollment in credit programs is 11,202 (23% full time) with over 50% enrolled in either general studies or transfer studies. The majority of those who transfer enter four-year institutions in their home states. The college's reputation as an institution that provides quality instruction in response to students' needs has attracted a large number of out-of-county students (24% of the credit enrollment), most from the city. Consequently, while the percentage of black residents in the service area is 6.8%, over 24% of the entering full-time freshmen and 16% of all students are black. In addition, the college serves a large number of Korean, Russian, Vietnamese, Laotian, Chinese, Japanese, and Spanish-speaking students.

Full-time credit faculty is 40% female, 4% minority, 82% with tenure, and 84% with Master's degrees or higher. The median age is 45, and the average salary is $32,576. The student-faculty ratio is 20:8.

Students enrolled in early childhood courses come from diverse backgrounds. The age continuum includes high school honors students and grandmothers who have decided to learn positive interactions with their grandchildren. Classes are composed of certified teachers who need 12 credit hours in early

childhood education to extend their certification, the child care providers who need six credits to fulfill Health Department requirements to be licensed for child care in a home or center, and new, experienced, or future parents. The students are primarily white females between the ages of 16 and 70. Motivation ranges from the students who must earn credits to care for children to others who want to learn more about the care, development, and educational needs of children. Some students are making career decisions, and others think the education courses look like easy or fun classes.

The program is growing. In the Fall 1984 semester, two courses were taught; in the Spring 1986 semester, seven courses were taught. In the Fall of 1986, a dozen courses in early childhood education were offered. The Early Childhood Department faculty consists of the coordinator and three part-time faculty members. Each posesses at least a Master's Degree in Early Childhood Education.

A certificate is awarded to students who complete the courses required by the Health Department with at least a grade of C. The other community colleges offer similar programs.

About the Writer

The writer is the Coordinator of Early Childhood Education at the community college. Responsibilities beyond teaching involve hiring and evaluating staff, scheduling classes, developing new courses, working closely with the child care center, and assisting

area child care facilities in hiring personnel and evaluating their programs.

The writer is the president of the local affiliate of the National Association for the Education of Young Children, serves on the school board of a religious day school, and gives workshops, seminars, and presentations at area schools, colleges, universities, and child study groups. She comes to early childhood education through the cooperative nursery school movement. She left research and development in chemistry to begin a family. When her children were ready for nursery school, the cooperative movement served as an introduction to the challenges and excitement of being part of the growth and development of young children. She went on to work for a new federally sponsored program, Parents and Children Together (PACT), based on the philosophy of parent cooperatives, while attending college for early childhood certification. A graduate assistantship followed in a parent-infant center which extended her experiences and provided a foundation for teaching and supervising student teachers at the university.

The need for practical contact with children to make teaching realistic resulted in the writer's return to the classroom with exceptional children while she continued to teach college students. This dual responsibility, teaching college students and children under 5, worked well until a noncategorical program with no monitoring or guidelines was introduced. Too many

different high-risk children with too many unmet needs were put into one classroom, making it impossible to teach. An ethical dilemma arose: was it ethical to be hired as a teacher who was not teaching but barely keeping order? The answer was "no" and led to serious investigation of the work that Katz and Ward (1978) and Feeney and Kipnes (1985) had done on ethical guidelines.

Chapter 2

Study of the Problem

Problem Statement

The problem for this practicum was that students entering early childhood programs had difficulty in identifying and resolving professional, moral, and ethical problems. In their first contact with children, usually through observation, questions arose and direction was needed. First, how did students find a good center in which to observe? What should students do when they enter a center? Should they interact with children? How could inexperienced students learn to demonstrate early professional skills based on values important to early childhood educators?

There were many guidelines in ethical behavior which new students needed help in interpreting. Confusion of goals and ethics occurred. With accountability, when goals were set for the class, was there an ethical issue to see that these goals were met or did the issue stem from the fact that the class was composed of 15 individuals? The dilemma set for the inexperienced child care provider was hard to solve and needed to be addressed.

Instructors were deluged with questions before, after, and during classes about philosophical differences, confidentiality, deception, conflicting obligations, and illegal practices. Students needed a background in regulations for child care, the ability to work through the process of clarifying their own

values, and practical ways to reach ethical decisions--a basis for professionalism.

Evidence of the Problem

For too long, early childhood educators have been looked upon as the friendly neighborhood teenager or the kindly grandmother who "babysits" with children. The President of the United States said when cutting budget funds, that anyone can care for children. Tragedies that have occurred have been the result of situations where the uninformed and untrained, without regulatory, ethical, or value-directed guidelines, have been responsible for children.

Could fires in which infants died have been prevented if child care providers had not ignored fire safety rules and had not enrolled more infants than they could care for in an emergency? Would exposure to inappropriate curriculum, placement, and expectations be thrust upon children if there were professional value training?

Doctors, lawyers, and others who protect life and rights have ethical guidelines. Early childhood teachers are responsible for protecting the lives and rights of our most fragile charges, young children. Help is needed when questions arise.

Major concerns that are heard most often deal with:

1. child abuse and neglect;

2. inappropriate techniques that are dictated by the owners of child care centers;

3. carrying out conflicting requests about children from parents who are separated or divorced;

4. sharing information with parents that may result in punishment of children;

5. carrying out activities or policies that are not positive experiences or that may prove harmful to children.

Child abuse and neglect need not be an ethical problem. It is a legal problem and teachers must report suspected abuse or neglect. Yet ethically, what happens to the child, the parents, and the center when abuse is reported? Other problems that arise, not as frequently, are:

1. When should a teacher step in, in a parent-child problem at school?

2. Does one report unregistered child care providers?

3. Does one report the director who feels motherhood is certification in early childhood education?

4. What does one do when a parent does not use seat belts or car seats?

5. Does one report center violations?

6. Does one report spouse abuse or illegal practices reported by a child?

7. What can one do when a child is discussed outside school?

8. What can one do when a sick child is left at school?

All of these situations occur. Teachers and future teachers need skills to resolve these situations.

Analysis of the Problem

As community college students became more involved in their educational experiences with young children, problems arose for which there were no clear guidelines. Questions posed by students involved a variety of issues. In some areas, answers were readily available when one was aware of the regulations of health, fire, and sanitation departments. In other instances, vis-a-vis confidentiality or conflicting values, students learned to look to their own values and the ethics that were inherent within the field of early childhood education when they strove for professionalism.

Students needed to look at core values unique to the education of young children. They learned to analyze their own value systems with an awareness of rules and regulations set down by licensing bodies. Then the students were able to make their own decisions about what would be best for the youngest learners.

As students elected to become teachers of young children, they investigated their commitment to early childhood education. They learned to develop the rationales they will use as teachers of children under 6.

Relationships of the Problem to the Literature

Becoming a Teacher. Combs (1965) relates that the decision to become a teacher begins with a deep commitment. Other needed characteristics are a rich, extensive perception of subject matter and the characteristics of children; knowledge about the purpose

and process of learning; and appropriate methods to carry out the teaching process. Moustakas (1972) describes the teacher as one who reaches each child as a unique individual through encounter rather than confrontation.

As students learn the many skills needed to become teachers, ethical problems arise and there is a need to add methods of arriving at ethical solutions. Learning to temper abstractions with common sense to meet needs demonstrates that theory is required and should be blended with practical wisdom in each situation. Beginning with awareness of self and orientation when assisting others, teachers can begin to help. Guidelines are useful until freedom to create an environment that is nurturing, individual, and respectful is achieved by the teacher (Cohen, 1975).

The Philosophy of Moral Development. Americans worry about the ethical health of professionals so that codes become a self-monitoring method, a product of our Puritan heritage. Social structures of families, small communities, and training by apprenticeship have been replaced by large, nonpersonal groups. Schools for training teach skills but not character. There is a need to recapture a sense of calling or vocation which is self-fulfilling and helps others while achieving a wholeness of business and personal life to avoid mutual confusion (Learner, 1975).

Searching the literature on ethical behavior and moral development has proven the need for training in ethical and moral action. Opening a bound volume to find an article revealed only ragged edges instead of pages. Apparently, someone was more interested in studying moral development than practicing ethical behavior.

When one looks at moral and ethical expectations of those who deliver services, one reads the job title and assumes that the title describes the services delivered: doctors tend to one's physical well-being, lawyers protect one's rights, policemen protect one from crime, clergy provide salvation, and teachers teach. Knowing goals is important to those in a profession and those seeking services. Knowing how to achieve these goals in an ethical and moral manner is vital to those practicing their careers (Elliston, 1985).

The distinction between goals and ethics is a difficult concept for students to learn. When describing the teacher's effect on the learner, goals are being set. When the teacher's behavior in reaching these goals is described, ethics is being delineated (Katz & Ward, 1978).

Ethics and morals grew from customs and mores. The roots of the word "ethics" are traced back to the Greek, "ethos," which originally meant usages or customs belonging to one group. A later meaning was disposition of character (Dewey & Tufts, 1908). Reed (1982) defines ethics as investigation of the base and nature

of moral judgments. Ethics, abstract moral principles, and codes describe concerns. Morals are defined as personal and social standards of behavior which govern acting virtuously and practicing moral standards. Two main concerns of ethics are deciding general principles on ethical terms, e.g., good or duty, and then deciding what these terms mean. Common sense principles of ethics are learned early from the "Thou Shalt Nots" while systematic ethics looks at meaning without distortion of various circumstances. Basic ethical concepts are derived from "good" and "ought." "Good" is an experience, a state of mind, or life, while "ought" is an action, the best means to an end, or the right thing to do after exploring consequences (Ewing, 1976).

Ethics is looked at in terms of right or wrong, good or evil in human conduct. The philosophical judgments involved are those of obligations, what one ought to do, and judgments of value--what is right. Judgments of fact are the way things are. Moral judgment is separate and distinct from a judgment of fact. Ethical principles detail what ought/ought not to be and aid in decision making in a wide variety of situations. Certain conditions are presented that must be met in order to act morally, such as keeping promises and telling the truth. In many cases, people behave morally because others are watching (Steininger, Newell, & Garcia, 1984). Moral behavior, action that conforms to socially determined standards of correct behavior after being identified, is taught by reward, punishment, modeling, lecturing, or any combination of these acts (Berkowitz, 1964).

When facts are incomplete or indeterminate, there is no one right or wrong decision. Two approaches to ethical conclusions arrived at by Strike and Soltis (1985) are consequentionalist, evaluating right or wrong; and nonconsequentionalist, seeing duty, obligation, or principle as more important than consequences. Ethical thinking is seen as a rigorous decision-making process of moral reasoning that may often indicate an unidentifiable correct course of action, beyond following rules. Educators provide ethical teaching to create conditions within the classroom that will promote positive growth and development of children. As teachers respect, dignify, and value their students, they will guide the children's becoming moral beings. Ethical codes are described as "a set of statements that help us deal with temptations inherent in our occupations" (Katz & Ward, 1978).

Moses, Buddha, and Confucius provided the foundation for the ethics of the world's religions. In 400 B.C., Hippocrates set down one of the first codes of ethics for those practicing medicine. Lawyers, psychologists, and government officials have established codes of ethics. Early childhood educators have an initial Code of Ethics developed by Katz and Ward (see Appendix A). Students learning to become teachers need help in interpreting the values and skills to utilize the ethical code.

Codes of ethics formulated on an abstract level represent the view of the professional group and are rarely developed with help of the clients who will receive the services. Practitioners

sometimes have problems in applying principles to specific situations (Bersoff, 1975).

Criteria for Professionalism. In early childhood education, conflict may arise between school and client about the needs of young children and how these needs should be met. Many differences are idealogical and not theoretical. Teachers armed with knowledge of growth and development and learning styles are essential for conflict resolution in a developmental manner rather than in crises where controversy continues to grow (Katz, 1975).

Five changes must occur before early childhood educators will be considered professionals:

1. a broader base of knowledge;
2. an identified, established, uniform criteria for admission into the field;
3. a detailed licensing process;
4. internal control of licensing;
5. a stronger position in relationships with parents, school officials, and government (Ade, 1982).

Dry cleaners, termite exterminators, and auto mechanics advertise as professionals (Ade, 1982). Teachers, social workers, and nurses are described as semiprofessionals because they have no established code of ethics. The differences noted between the professionals and semiprofessionals are with their training. Professionals spend more than five years in higher learning institutions and receive no supervision when they begin to

practice their profession. Their Codes of Ethics provide a guide for decision making (Etzioni, 1969). What semiprofessionals lack as professionals are expertise in the field, social commitment, autonomy, and self-esteem (Elliston, 1985).

Expertise and social commitment of the teachers of young children are viable in the writer's state because Health Department regulations require that all senior staff members have courses in growth, development, and methods of teaching young children. Because of these regulations, caregivers continue to expand their knowledge through in-service training, workshops, or seminars which provide more expertise (Code of Maryland Regulations, 1985). Social commitment is demonstrated by those who care for young children by providing a needed service, working long hours, and receiving a minimum wage (Elliston, 1985).

Autonomy and self-esteem are qualities that child care providers do not have. Teachers of young children are responsible to the children, the parents, the administrators, and the licensing agents (Elliston, 1985). Lacking complete autonomy need not be totally negative.

Some consider certain decisions to be administrative. Bank Street College encourages "the spirit of decision-making among teachers." Before staff meetings, teachers are asked to think of the subjects that will require problem solving. This method cannot be introduced abruptly and must be reflected throughout the school. Only then can it become an ongoing process (Caldwell &

Meadoff, 1966). In a democracy, individuals share in decisions. Manmade barriers in democratic action may take time, yet immediate action may prove unwise and ineffective. Decision-making takes time and leads to responsible action (Keliher, 1966).

When self-esteem is examined, low salaries, lack of benefits, and long hours undermine positive feelings. Therefore, there is a need for advocacy for staff as well as for children. Early childhood educators ranked ninth on a list of all job turnover rates. During 1980-81, 41.7% left the teaching profession equaling the turnover rate of peddlers, dishwashers, and gas pumpers. Wages for baccaulaureate degree holders in private centers in Washington, D.C., were $5.66 an hour while public school teachers in the same location were paid $15.10 an hour. Poor pay, large class size, opposing educational philosophies, and general dissatisfaction with career choice do not enhance self-esteem (Almy, 1985; Caldwell, 1983; Roberts, 1983). The salary does not compensate for the volume of work which is expected (Hostetler, 1984) (see Appendix B). Child care providers make it possible for women with young children to return to work. As women move upward in their careers and their salaries increase, they should consider what they pay those who care for their children and help to make their success possible (Roberts, 1983).

While child-care programs are expanding, benefits and salaries remain at a minimum level. There is no respect shown for the skills required for quality child care (Hostetler & Klugman,

1982). The Dictionary of Occupational Titles (DOT) (1977) describes day care workers as those who take over clerical tasks or attend to the personal needs of children. The occupation is primarily concerned with relieving the teacher of duties which require no academic training. The closest listing in DOT for aides in early childhood education is listed under "Miscellaneous Personal Services Occupations, Not Elsewhere Classified," designated "Nursery School Attendant." Child-care providers are grouped with Escort, Reducing Salon Attendant, Funeral Attendant, and Creamator, among others. The position is described as:

> 359.677-018 NURSERY SCHOOL ATTENDANT (any ind.) child-care leader; child-day-care center worker; day care worker. Organizes and leads activities of prekindergarten children in nursery schools or in playrooms operated for patrons of theaters, department stores, hotels, and similar organizations. Helps children remove outer gartments. Organizes and participates in games, reads to children, and teaches them simple painting, drawing, handwork, songs, and similar activities. Directs children in eating, resting, and toileting. Helps children develop habits of caring for own clothing and picking up and putting away toys and books. Maintains discipline. May serve meals and refreshments to children and regulate rest periods. May assist in such tasks as preparing food and cleaning quarters. (p. 243)

In addition to changing job titles and job descriptions, professional standards for early childhood programs, personnel, and training need to be upgraded while educating the public about the importance of the early years of childhood and appropriate programming to meet the multifaceted needs of young children (Hostetler & Klugman, 1982). Although those who work with children already possess expertise and social commitment, they need to strive for a degree of autonomy. Power and self-esteem are both areas in which early childhood educators need to grow (Elliston, 1985).

Psychology of Moral Development. The study of moral development has been pursued by Freud, Dewey, Piaget, Kohlberg, and many others. Freud (1933) viewed moral development in terms of the superego, the conscience, and expected no high ethical behavior from very young children since conscience begins developing between the ages of 4 to 6 years. The infant and toddler are ruled by the id, pure instinct, which has no morality or value judgments. The ego is the mediator of the id and superego. Parents or authority figures, through their expectations, rewards, and punishments, provide a precursor to later moral anxiety. The ideal ego establishes individual standards of perfect conduct and internalizes adult values.

Dewey (1944) included moral development and education within a cognitive framework since he postulated that moral learning is based on stimulating active thought as is cognitive development.

Dewey (1964) theorized three levels of moral development:

1. premoral or preconventional: no obligations to rules;

2. conventional: acceptance of group rules with little critical thought;

3. autonomous: decisions guided by individual concept of what is good, not necessarily that of the group.

There is a similarity between the theories set forth by Dewey and those set forth by Piaget.

Piaget's method (1948) of studying moral development was through interview and observation. The answers to his questions indicated two major stages of development: the first, Moral Realism, morality of constraint; and the second, Moral Reciprocity, morality of cooperation. In the first stage, a morality of constraint, adults are all-powerful and provide rules that are accepted unquestioningly. Behavior is evaluated in terms of consequences. Children consider justice imminent, coming directly from the object involved; and the more severe the punishment, the fairer it is viewed.

The morality of cooperation sees the change from authority and adult omnipotence to mutual respect, cooperation, and more autonomy for the child. The realization occurs that rules can be changed. Subjective responsibility is considered, rather than consequences. Punishment is seen as correction of the situation through reciprocity or restitution, and pain is not necessary. Equity emerges later, and one is concerned with situational

details. Change in thought processes permits understanding and forgiveness.

Moral development occurs through the combination of the environment and maturational growth. As the child becomes older, adult power weakens because of the child's greater autonomy and self-worth. Therefore, the three interacting forces are adult constraint, peer group reciprocity and cooperation, and the development of the cognitive process (Piaget, 1948).

Critics of Piaget feel that his investigations were of judgments and not behaviors. Social environment, national culture, and socioeconomic background were not considered and the Swiss culture was seen as delaying moral development (Berkowitz, 1964).

Growing from the theories of Dewey and Piaget, Kohlberg (1981) designed a cognitive-developmental framework of moral development with three levels of two stages each, totaling six stages. The Preconventional Level A includes the stages of punishment and obedience orientation and individual instrumental purpose and exchange. Conventional Level B concerns the stage of mutual interpersonal expectations, relationships, and conformity and the stage of social system and conscience maintenance. A Transitional Stage B/C is postconventional but not yet principled. Postconventional and Principled Level C contain the stages of prior rights and social contract or utility and finally, the stage of universal ethical principles (see Appendix C).

The stages are organized systems of thought and one is consistent within the level of moral development. Stages are sequential and are not skipped; movement is always forward except when a trauma occurs. A hierarchy is involved and stages are integrated. Higher stage operation includes lower level thinking. One functions at the highest stage reached. More than 50% of a person's thinking is either at the state being entered or the stage just left. Maturity of moral judgment is not highly correlated with I.Q. or verbal intelligence. Though 50% of adolescents are capable of Piaget's formal operations, only 10% of this group displayed moral or principled reasoning.

Moral judgment mirrors the value in each moral issue, why it is valued, and the relation of oneself to others. The basis for behavior is moral judgment. Will, when influenced by natural moral judgment, produces moral behavior. A change in moral judgment is not lost but can be reversed in new situations.

Aims of moral and civic education include conventional morality found in the "Thou Shalt Nots" and "The Golden Rule." Principles and universal guides to moral decisions are important objectives. The final goal is providing liberty, equality, and reciprocity to society. Character education through indoctrination is an approach that is used to teach or preach desired traits which are postulated by the teacher, the curriculum designers, and the public. Character education may be part of a hidden curriculum (Kohlberg, 1975).

Morals and Values. Morals are taught in many ways: lecture, discussion, modeling, problem solving, and training through guided experience or role playing (Gayer, 1971). Since preaching is not a practical method of teaching virtues, an alternative approach as in values clarification, provides for more valuable learning (Blatt & Kohlberg, 1975). Learning moral behavior requires more than a prescribed action. That action must be freely chosen, based on reasons that consider the interest of others, and accompanied by appropriate feelings and attitudes. Just performing the proper act is not enough. The moral reasoning is most important (Wilson, Williams, & Sugarman, 1967).

When daily decisions are made, each act is based upon unconscious values. Choices for the present generation abound. Many alternatives exist. Moralizing, laissez-faire attitudes, modeling, and values clarification techniques are all ways that one's value system can be established (Simon, Howe, & Kirschenbaum, 1978). Daily decisions can be understood by using the values clarification method (Simon, 1974).

The first of seven subprocesses of valuing is prizing and cherishing one's beliefs and behaviors and, when appropriate, affirming these beliefs or behaviors. When choosing beliefs and behaviors, choice is made from alternatives after considering all the consequences and choosing freely. Action on beliefs grows into acting with a pattern, consistently and with repetition (Rath, Harmin, & Simon, 1966). Values clarification does not aim

to instill any one set of values but merely a method to help apply the seven valuing processes to beliefs and behaviors that are formed and emerging (Simon, et al., 1978).

Values are shaped, internalized, transmitted, and transformed by exposure, identification, encounter, confrontation, and choice, validation, internalization, ritualization, and finally through challenge, scrutiny, and replacement. Values are the crucial questions one puts to life, explicitly, and philosophically (Lerner, 1976). Attitudes, an organization of beliefs about an object or situation which makes one respond in a certain manner, are important in values learning. To change attitudes, a change must occur in predisposition (Rokeach, 1970).

Values clarification is a rational approach since it takes into consideration one's own judgments instead of teacher/authority judgments. Values clarification does not go beyond making one aware of his/her own values. A difference between values clarification and values inculcation is that clarification implies no correct answer while inculcation addresses the internalization of values.

In values clarification, there is a change in methods of reasoning rather than in the particular beliefs involved. In cognitive-development teaching, each learner is at a different stage of moral development; and the goal is to move the learner to a higher stage and not prescribe the same goal for each child. The teacher's opinion is considered one of many. Moral education is

different from value or affective education. Moral discussion stimulates moral growth just as moral modeling and atmosphere do (Kohlberg, 1975).

The literature described the philosophy of ethics and morals, the psychology of moral development, and the sociology of professionalism. Methods of values clarification were related. The literature provided a framework for developing workshops where students were able to learn values clarification and interpretation of ethical problems.

Chapter 3

Anticipated Outcomes and Evaluation Instruments

Statement of General Goals

This practicum was designed to help community college students evaluate ethical problems that occur in their encounters with children, parents, faculty, staff, and other contacts. Students were taught skills to clarify their own values. They were given guidelines for arriving at ethical solutions to dilemmas. Experience in working through sample problems and problems that occurred in their work places were part of their training. Training sessions were evaluated and restructured when necessary.

Terminal Behavioral Objectives

The following goals were projected for this practicum:

1. Upon completion of a Values Clarification Workshop, 60% of the students would be able to use values clarification to identify their beliefs.

2. Seventy-five percent of the students would be able to incorporate ethical problem-solving skills in their approach to reaching solutions.

3. In small groups, similar to staff meetings, the students would be able to demonstrate interactive and cooperative skills in reaching ethical decisions.

Description of Evaluation Instruments

The writer designed the evaluation instruments for this practicum.

1. To measure the effectiveness of value clarification workshops, students completed a checklist which measured their values clarification techniques (see Appendix D).

2. The ability to reach ethical decisions based on learned problem-solving skills was measured by actual success in reaching decisions after using skills on a checklist (see Appendix E).

3. The evaluation of brainstorming the "Thou Shalts" did not occur.

Description of Plans for Analyzing Results

After permission to implement was granted, instruments designed especially for this practicum were shared with the writer's peers for their evaluation. As changes were needed, they were made.

Results were analyzed after students completed checklists based on skills taught in values clarification and ethical problem-solving workshops. The results of Objectives 1 through 3 were reported in narrative form and percentages. Objective 3 was not carried out. The first series of workshops were given in the Fall Semester 1986. Data was collected and evaluated. Instruments remained the same. The method of presentation changed. During the Spring Semester 1987, a three-hour class was devoted to the study of moral development and values clarification. The study

of moral development and values clarification. The students then went through the exercises of values clarification and moral problem solving during the class period.

Chapter 4

Solution Strategy

Discussion and Evaluation of Possible Solutions

Students who wish to become teachers of young children have demonstrated difficulty in identifying and resolving professional, moral, and ethical problems. This practicum addressed the situation with a series of workshops which were designed to: (a) make students aware of their personal values; and (b) provide methods for solving ethical problems; however, they did not develop a list of appropriate ethical, professional behaviors to be called "Thous Shalts," since it was felt that a copy of An Initial Code of Ethics for Early Childhood Education (Appendix A) filled this need. Workshops given in Hawaii and the San Francisco area have proven successful in teaching early childhood practictioners skills to solve ethical dilemmas (Elliston, Feeney, & Kipnis, 1985).

In selecting a format to help community college students solve ethical problems, classroom lectures, independent study modules, and videotaping for public television and classroom workshops were all considered. Examining classroom lectures required minimum preparation and no increased expense. The students would be a captive audience and would be expected to absorb what they were told.

An individual study program was considered in which students would work in the library at self-selected times. Time to

develop the materials and to copy them would incur financial expenditures. Schedules would need to be monitored.

A video presentation for public television would require writing a script and taping the program--a very expensive procedure. Scheduling of television presentations is not always done at the time that is best for students. An overriding flaw in each presentation is that it would provide no opportunity for group interaction practices which would be a strong point for developing workshops that could be part of each classroom period. In a workshop atmosphere, students were not just "lectured at," but they were able to practice the skills as they were being presented.

Community college students studying early childhood education are entering a field where they will not be considered professionals. Being able to solve ethical problems will be a positive step towards professionalism. An Initial Code of Ethics (see Appendix A) serves a guideline.

Description and Justification of Selected Solution

The literature has detailed professional characteristics and how they may be achieved. To be considered a professional, commitment, expertise, self-esteem, and autonomy are required (Elliston et al., 1985). Students come to teaching with great commitment because of their "love for little children." They leave their college training with expertise in growth, development, methods, and experiences which enhance their skills

in working with children. With successful completion of their coursework, students are armed with a degree of self-esteem. Salaries and working conditions may undermine this positive concept of self (Almy, 1985; Roberts, 1983). While there is advocacy for children and their families, there is a need for teacher advocacy.

Teachers do not possess autonomy. Autonomy is based on two elements: independence from authority and choosing according to a scale of values. Reason is needed to make choices and identify values (Deardon, 1968). Teachers are responsible to directors, families, and licensing agencies. In reasoning through their responsibilities, many ethical dilemmas arise. Adherence to and interpretation of a code of ethics would give students and the profession a bit of autonomy.

As early as 1926, the position of the National Association for the Education of Young Children (NAEYC) has been concerned with the professional status of early childhood educators. Characteristics that describe professionals are mastery of theoretical and practical knowledge, ability to solve problems, self-enhancement, experience, standard regulations, ethical practice where performance is monitored according to explicit principles for moral and ethical behavior, and clear role description (Radomski, 1986).

During 1977-79, the NAEYC Governing Board meetings resulted in the adoption of a Statement of Commitment to develop a code of

ethics. An Initial Code of Ethics for Early Childhood Educators resulted (see Appendix A). In 1984, interest was rekindled in a Formal Code of Ethics to accompany other activities to promote professionalism. Stephanie Feeney was appointed to plan and develop the code (Feeney, 1985).

In order to apply a code of ethics, students need to acquire skills in interpreting ethics. Problems that arise have many different facets. They may involve a personal perspective, legal aspects, school policy, social theory, or professional ethics (Feeney & Kipnis, 1985). Workshops have been conducted by Elliston, Feeney, and Kipnis (1985) where an introduction to the field of ethics, a small group exercise on core values, and another small group exercise in a problem case solution were followed by a total group discussion of how problems were solved. Since success was reported in this format, a series of similar workshops were designed to help community college students develop the skills and processes to arrive at ethical decisions in their work settings that arise with children, families, administrators, and colleagues.

The professions have reaped many benefits from the field of philosophy. Philosophers have helped raise moral conscientiousness, clarify what is believed, identify moral problems, and provide problem-solving techniques and moral guidelines (Elliston, 1985). Philosophers have taught people to look at decision-making based on ethical, not personal values.

Guidelines have been provided for reporting conflicting loyalties, allocations of resources, management of confidentiality or information, policy, and deception. Tools and techniques for problem solving have been delineated. After removing oneself from personal and shared values, one is encouraged to see where loyalties lie: with the child, the child and his/her family, the class, the school, or the profession; then one is ready to check the facts. Responsibility and cause are located and the issue is clearly identified. The problem is shared with others; and rules, regulations, and laws are investigated. Solution resources are found, options are examined, and risks and consequences are considered. Those who are interested in the outcomes are identified; and finally, the values that will be effected by the action are identified (Elliston et al., 1985).

Philosophy helps one see personal and occupational problems as a reflection of the human condition and human nature. Problems are broken into component parts to see how they contribute to the whole and to find an action or policy. Logic in reasoning hones the ability to discriminate between sound or unsound ideas and valid or invalid arguments in order to identify principles, value commitments, and locate (not always resolve) conflicts or value judgments. At the heart of early childhood education is the welfare of children (Elliston, 1985).

Katz (1973) says, "Each child has an inner life of hopes, joys, wishes, desires, and angers, just as every adult has. The

quality of these experiences is what life is all about." (p. 397) When education of young children is viewed, it should be considered a process of cultivation, not mass production, since children are generators of learning where interest is more important then excitement and experience is nurtured, while behavior is viewed in light of its meaning.

To help students move toward professionalism, their backgrounds were considered. Students entering early childhood education reflect fond memories of their nursery school or kindergarten days where their experiences were positive and they were learning through direct interactions and personal involvement, the most meaningful way. Their most important learning was how to succeed in school. Their early memories were positive, but became less and less positive after entering first grade (Bixby, 1978).

A great deal goes into creating these best possible situations for evoking fond memories. In training teachers, growth, development, methods, schedules, room assignments, programs, parent and staff interactions, educational history, and philosophy are all taught so that students can set meaningful goals for their young learners (Katz, 1977). In this manner, teaching is developed as a profession, an art, and a science. Schools become joyless when meaningless goals must be used because of accountability. A dichotomy exists between what colleges teach and what teachers do. Students need clear directions while

experienced teachers need reaffirmation. A depersonalized program demoralizes teachers, children, and schools when directed learning replaces dramatic play and creative and large muscle activities. Children's process skills and developmental levels should be considered instead of preparation for next year (Pour, 1981).

Jacobs (1978) describes three kinds of teachers: schoolkeepers, instructors, and composers. The schoolkeepers value silence, straight lines, and they form children. Instructors use external motivation, deliver facts, and inform children. Composers confront children, help them encounter knowledge, and dignify the children in order that they learn. Composers know that children bring three interests into the classroom: curiosity, concerns, and commitments. Composers nourish these interests and allow children to grow.

To become composer-teachers, students need to acquire knowledge, skills, habits, dispositions, and ethics that will make them professional teachers. Teacher training colleges need to consider goals and assessments, candidates, staff participants, program content, time, tone, setting, and regulation of the field. To enhance learning, training institutions need to attract more male and minority students (Katz, 1977a).

Professionalism has many meanings. Two aspects of professional teaching are seen in the use of knowledge in decision making and a standard of performance which analyzes events while weighing alternatives and considering long-term effects of

decisions. The difference between professionals and nonprofessionals is a commitment to maintain a code of ethics rather than reliance on common sense and feelings (Katz, 1984). Basing training on the integration of research and theory that addresses the whole child, application of developmental theory, and definition of teacher role as responsive and supportive will produce competent professionals (Logue, Eheart, & Leavitt, 1986).

Teachers are diagnosticians, guidance counselors, discussion leaders, and group process experts. They make decisions about children based on their background or knowledge about children in general and one child in particular. They evaluate curricula goals, relevance, and specific content. They know specific instructional methods and materials which makes them professionals in the fullest sense (Gordon, 1967).

Two concerns are seen in today's curriculum construction: stimulation of growth and development and providing special learnings. Programs are a statement of values and have great impact on children. When allowing personal freedom, an ethical principle in today's culture, children are allowed to do things for themselves within external control. Ethical worth is based on program activities as well as effective outcomes (Spodek, 1977). We teach moral values through our actions, sharing, smiles, rules, and guidance (Stenzel, 1982). Teachers identify moral behavior and teach techniques by lecturing, rewarding and punishing, and modeling of some combinations (Berkowitz, 1964). Jacobs says that

the best way to send an idea is to wrap it in a person (Jacobs, Biber, & Rath, 1975).

Spokek (1973) and Etzioni (1983) agree that children need to be taught specific skills to succeed in school. Spodek has identified seven major goals of kindergarten, past and present. After examination, he believes two goals are no longer relevant. The goal of building proper habits is no longer realistic since much has been learned about how children develop and learn in the early years. Americanization can be considered but not at the expense of children's cultural or personal value systems. Mentally healthy ways of dealing with the world, values, and skills for school success, proper school functioning, appropriate subject matter, and learning to learn skills are those that will cultivate optimum growth.

Etzioni (1983) sees education focusing on the wrong issues. Children come to school psychically underdeveloped. They do not relate effectively to rules or authority. They are unable to attend to tasks. Since some schools do not teach these skills, they add psychic damage and produce children who are unable to learn effectively and who are later unable to function as adults. Children need to be taught self-evaluation, impulse control, self-motivation, distraction resistence, and acceptance of the routine of memorization in order to face and overcome stress. School success comes from clear goals, high expectations, monitoring students, and frequent evaluation. A playing field dictum which

nurtured cooperation and fairness rather than personal gain would aid in the process of humanization where students could learn mutuality, civility, and performance. Schools are children's second educational institution. The first is the family.

Teachers of very young children are extensions of parenthood (Silin, 1985). They are expected to respond to needs that are unmet by single, busy, and/or working parents. The roles of teachers and parents should be complimentary rather than opposed, and each should focus on aspects they can control (Katz, 1980).

Concern for the development of human potential and reforming society are goals for education. Schools should assist growth and provide real experiences rather than preparation for life. Teachers need a broad perspective as students of society (Dewey, 1938). The job of teachers is to bring humanity to a higher, more authentic state of mind, not merely to instill ideas. Moral training is taught by activity while intellectual training is done by words. In character training, one is taught to understand one's actions, know alternatives, operate, and act in a manner that reflects moral training (Belkin, 1972). Only when teachers know ethical and moral behavior can they pass it on to children.

A move from the title of babysitter to educator is needed in order to move towards professionalism. Research in this area would promote positive social action. What is taught and how it is taught affects how others see the teacher's role. The "how" is more important than the "what." Teachers are choice-makers whose

concerns are social reform while stressing the qualities of childhood. Authority is found in what teachers know and their ability to control the educational environment and teaching style (Silin, 1985).

When one looks at the past of early childhood education, one finds an identity, a common mission that draws people together through commitment. One discovers that Puritans taught reading to 3- and 4-year-olds. There were infant schools. Robert Owens' industry-based child care was reality long before the Kaiser Shipyard Centers. Schools have been and continue to be social change agents (Spodek, 1985).

Is professionalism feasible or desirable, more than better salaries and lack of benefits? Positive and negative aspects are found. Scientific neutrality may be a demand that will rob the field of early childhood education of its involved relationship. Moral and political issues may be masked and transformed to control and manage populations. The low status of teachers could narrow the perspective of children as people and devalue early childhood education's involvement in social reforms.

Much is left to be decided. As one reviews the literature, one sees what is "right" and "ought" to be done for children and what is "right" and "ought" to be done in teacher training. Basic ethics are derived from "good," a state of mind and "ought," an action (Ewing, 1976). A step towards professionalism for community college students entering early childhood education

should be ethical interpretation and practical application of what they have learned, giving them a positive mind set and training for action.

Calendar Plan

In order to address the objectives of this practicum, the following calendar plan was observed:

Preliminaries:

1. Permission from those involved to pursue practicum.
2. Submission and approval of proposal.
3. Permission to implement.
4. Submission of proposal to colleagues for evaluation.
5. Presentation of workshops at state conference.
6. Evaluation of workshops and redesign, if necessary.
7. Collection of data.

Month One:

Week One: Introduced concepts of ethics and values to all classes.

Week Two: First Values Clarification Workshop (see Appendix D).

Week Three: Second Values Clarification Workshop.

Week Four: Third Values Clarification Workshop.

Month Two:

Week One: Evaluated Values Clarification Workshops.

Week Two: Introduced ethical problem-solving skills (See Appendix E).

Week Three: Presented cases that needed solutions.

Week Four: Presented cases that needed solutions.

Month Three:

Week One: Evaluated Problem-Solving Skills Workshops.

Month Four:

Weeks One and Two: Data collected.

Weeks Three and Four: Data evaluated.

Month Five:

Workshops evaluated and changes made where necessary.

Month Six:

New classes began.

Month Seven:

Designed a three-hour class covering all areas.

Month Eight:

Class was presented and students applied problem solving skills.

Month Nine:

Collected and evaluated data.

Submitted report.

Proposed Time Line:

August

Before approval:

1. Select verifier.
2. Discuss project with colleagues.
3. Trial run presentation at State Level United Methodist Preschool Conference to evaluate workshop presentations and instrumentsand evaluate strengths and needs.

Late August

1. Submit proposal.
2. Receive permission to implement.
3. Share approved proposal with colleagues.
4. Analyze data from conference.

September

1. Values Clarification Workshops.
2. Evaluate data.
3. Make revisions, if necessary, for next time.

October

1. Ethical Problem-Solving Workshops.
2. Evaluate data.
3. Revise, if necessary.

December and January, 1987

Compile information and evaluate entire procedure.

February

New classes meet.

Values Clarification Workshops.

March

Develop three-hour workshop. Present at Ethical Problem-Solving Workshops.

April

Present class on Moral Behavior, Values, and Ethical Problem Solving.

May and June

Compile and submit final report.

Chapter 5

Results, Conclusions, and Recommendations

Practicum Goals

This practicum was designed to help community college students of early childhood education to evaluate ethical problems that occur in their professional encounters with children, parents, faculty, and staff. The students were taught skills to clarify their own values. They were given guidelines for arriving at ethical solutions to sample dilemmas and problems that occurred in work places. Training sessions were evaluated and restructured to meet the students' needs.

Expected Behaviors

The expected behaviors of this practicum were:

1. Upon completion of the Values Clarification Workshop, 60% of the students would be able to use values clarification to identify their beliefs. An average of 90% achieved this goal in the fall, and an average of 99.13 in the spring.

2. Seventy-five percent of the students would be able to incorporate ethical problem-solving skills into their approach to reaching solutions. An average of 65.2% achieved this goal in the fall and an average of 95.45% in the spring.

3. In small groups, similar to staff meetings, the students would be able to demonstrate interactive and cooperative skills in reaching ethical decisions. This was accomplished in all but one of seven groups.

4. The classes did not establish a list of "Thou Shalts" since it was felt that An Initial Code of Ethics for Early Childhood Educators (Appendix A) already described appropriate core values.

Group Descriptions

Seven classes were involved in the study, five in the fall semester and two in the spring semester. Ethical behavior had not been covered in any of the course offerings, but now the workshops were integrated into all those offered. In the fall, the courses were:

Growth and Development in Early Childhood (two sections, A and B)

Methods and Materials in Early Childhood Education

Guiding Young Children's Behavior

Children's Literature

In the spring, two sections of Growth and Development in Early Childhood were involved in the practicum.

The students ranged in age from 16 to 68. Their backgrounds and reasons for taking the courses were as varied as their ages. Some students had not completed high school, while others had post-graduate degrees. Some were parents or classroom aides who were required to take the course. Others were teachers who needed certification, and some were students who needed an elective. All they had in common was the characteristic that they were all once children.

Values Clarification Results

The first values clarification exercise that was introduced was My Favorite Things (Appendix D). This is a three-part exercise which instructs each student to first list 15 things they love to do. They are then asked to label their responses. Finally, they are directed to look at all their answers and assess what they learned from the exercise. This gave the students an insight of how their values impact on what they love to do. In the fall, 90% of the students participated in the total activity and 97.5% in the spring semester (Appendix D). All but one of the classes participated eagerly in the Values Clarification exercises. Fall, Class A, Growth and Development in Early Childhood, did not. This was a group of inexperienced day school students who were taking their first college course. All other classes were in the evening and the students were older and had more experience, in both working with children and in life.

Lists were made by 96% of the students. Labels were used by 90% of the students. Completed statements were made by 84% of the students in the fall. In the spring, 100% of the students made lists, 100% labeled their lists and 97.5% completed statements (Appendix D).

Ethical Problem-Solving Skills

Students were presented a test case. They worked in small groups of three or four each. They discussed the problem and found a solution. After a 15-minute discussion period, the

students returned to the larger group and shared their solutions, which varied for each group. Some were intuitive, some were sanctimonious. Others were unable to reach any decision. As might be expected, Group A, Fall, had no grasp on the experience, let alone how to reach a solution. The other groups, all of whom had experience working with children and/or other courses in early childhood education, attacked the problem vigorously. Several reports to the large group began with, "I have a child like that in my group." It was not feasible to continue with Group A, Fall. They needed to learn about children and their needs. They needed to learn about rules that govern care for children and what constitutes child abuse and neglect. To help the students grow and learn, representatives from the licensing and social service agencies were invited as guest lecturers. Assigned observations of children in centers were other learning tools that were used to help the students recognize problems that might occur. Reading An Initial Code of Ethics for Early Childhood Educators (Appendix A) became more meaningful. Had this class stayed together, they would have been ready to tackle Ethical Problem Solving Skills during the next semester.

The other groups filled out the Ethical Problem Solving Skills Checklist (Appendix E). Most of the students did not know the regulations and guidelines of pertinent agencies or other possible resources available to solve the problem. They had not

compared the risks and benefits, identified who would be hurt or helped and what values would be affected.

Group Interaction

Lively discussions within the small groups demonstrated how the students interacted and cooperated. While moving from group to group, statements such as, "Oh, I never thought of doing it that way" or "That's a good idea" could be heard. The students worked as a team looking for a solution in which everyone's ideas would be heard. They looked at the information provided and questioned when facts were either missing or not clear. "If this were the case, we could do this, but we need more facts" was heard.

They questioned each other's different viewpoints, learned to compare risks and benefits, recognized values, and respected the opinions of others. This objective, though not measurable, was accomplished by all of the participating groups.

During the second semester, guest speakers from the Health Department, Child Find, and the Social Service Department were invited early in the term. A full class period was devoted to moral and ethical development, including exercises in Values Clarification and Ethical Problem Solving.

The final objective, a list of "Thou Shalts," was not pursued. After students had read An Initial Code of Ethics for Early Childhood Educators (Appendix A), it was decided that here

compared the risks and benefits, identified who would be hurt or helped and what values would be affected.

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was an excellent list of positive values for teachers of young children. It was unnecessary to reinvent the wheel.

Other Results

Some students employed in child care centers, provided unsolicited testimony that the Initial Code of Ethics for Early Childhood Educators and Ethical Problem Solving Skills were helpful to them. They had shared these skills with their directors who wanted more information. Other students became more astute in their observations. They found they were able to look at situations and make better ethical evaluations:

Child-adult ratio was not 10:1 for 3 year olds they observed.

Young children were expected to sit quietly for 45 minutes in workbooks.

Caregivers were leaving children in classrooms unattended.

Even Class A began to recognize unethical behavior.

During the second semester, students in further early childhood education classes who had taken part in the first series of workshops had asked if they could continue to solve ethical problems. A 20-minute period was built into the class for this purpose. This exercise became limited to alternate weeks.

Some of the students felt Values Clarification gave them greater insights into themselves. They realized that some of their priorities were a bit skewed and began to regime to make changes. Others used Values Clarification with spouses, friends, and colleagues to enlighten them as to their values orientation.

The local AEYC group has added the topic, Ethical Problem Solving, to their speaker's bureau. There is a proposal to offer this topic as a Continuing Education Workshop.

Conclusions

An overview of the results of this practicum would indicate that teaching community college students Ethical Problem Solving was a positive step towards professionalism; a necessary step to ensure the welfare of children, their families, and their teachers. Identifying their own value orientation and becoming aware of An Initial Code of Ethics for Early Childhood Educators helped students apply Ethical Problem Solving Skills. Working cooperatively in small groups helped them appreciate the value of the opinions and ideas expressed by others.

The initial design was changed for several reasons. The time frame was over a period of the whole semester. The workshop began before the students had an opportunity to become a group. Basic trust that leads to autonomy had not been established. Continuity was difficult since the workshops were incorporated into classroom time when other subject areas were being taught. The student required more pragmatic information to be made available to them: for example, licensing laws and procedures. They were just learning normal growth and development. It was found that the students needed a foundation on which to build their ethical and moral decisions. These concepts were all necessary for Class A, Fall. They needed time for psychosocial development to build the

dimension of trust within the group and with the professor. For most of this group, they were making a transition to a community college from the security and known expectations of their high school. If this had been their second semester, transition would not have been a problem.

After evaluating the first presentation of the workshops, it was decided to present the program as a total rather than a series of mini workshops. The timing was considered carefully. The ethics topic was not considered until the students became a group, gained mutual trust and respect, and had heard from experts in the fields of licensing, social services, and education. Only then was the workshop, a full class period, introduced. The rationale of Values Clarification, the philosophy and development of moral behavior, Codes of Ethics, ethical problems, and finally, Ethical Problem-Solving Techniques were then taught. The structure of the class flowed smoothly. When the new format is offered in the fall, it will be interesting to observe whether it will be more successful with entering inexperienced students.

The skills and tools offered the students in Ethical Problem Solving are valuable. Ideally, it should be offered after students have taken several courses in early childhood education. Unfortunately, our licensing agencies require only two courses to become a classroom aide. It may be wiser to introduce Ethical Problem Sloving in the second course. In this approach, the students will have had the opportunity to build a foundation and

have a better grasp on the concepts necessary for ethical behavior.

Since Ethical Problem Solving had never been taught in any course before, it was included as part of each class taught during the fall semester. In the spring semester, the skills were taught to only the introductory classes.

Students, even the less mature ones, found the experience of Values Clarification a valuable one. They learned that personal values were different from ethical values. When students work with children, their work, where their work is concerned, ethical values and not personal values are used. The important learning, and the basis of all decisions was the welfare of children (Katz & Ward, 1978).

Recommendations

1. In replicating this practicum, time should be allowed for students to acquire knowledge of normal growth and development, resources for help and direction, and regulations and guidelines for child care.

2. Ethical problem-solving skills could be measured before and after training.

3. Ethical problem solving could become a conference or workshop topic.

4. In light of today's lawsuits and insurance problems, dissemination in journals that early childhood educators have

acquired and are able to use Ethical Problem-Solving Skills would add prestige to our "semi-profession" (Etzione, 1969).

5. The format of this practicum could be developed into a one-credit course which would include the work of Coles, Etzione, and others who have contributed much to the study of moral and professional development.

6. It is recommended that all students entering early childhood education be provided with experiences in Ethical Problem Solving.

Dissemination

1. Colleagues at home community college.

2. Colleagues at other colleges and universities which have early childhood programs.

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APPENDIX A

AN INITIAL CODE OF ETHICS FOR EARLY CHILDHOOD EDUCATORS

An Initial Code of Ethics for Early Childhood Educators

PREAMBLE

As an educator of young children in their years of greatest vulnerability, I, to the best of intent and ability, shall devote myself to the following commitments and act to support them.

FOR THE CHILD

I shall accord the respect due each child as a human being from birth on.

I shall recognize the unique potentials to be fulfilled within each child.

I shall provide access to differing opinions and views inherent in every person, subject, or thing encountered as the child grows.

I shall recognize the child's right to ask questions about the unknowns that exist in the present so the answers (which may be within the child's capacity to discover) may be forthcoming eventually.

I shall protect and extend the child's physical well-being, emotional stability, mental capacities, and social acceptability.

FOR THE PARENTS AND FAMILY MEMBERS

I shall accord each child's parents and family members respect for the responsibilities they carry.

By no deliberate action on my part will the child be held accountable for the incidental meeting of his or her parents and the attendant lodging of the child's destiny with relatives and siblings.

Recognizing the continuing nature of familial strength as support for the growing child, I shall maintain objectivity with regard to what I perceive as family weaknesses.

Maintaining family value systems and pride in cultural-ethnic choices or variations will supersede any attempts I might inadvertently or otherwise make to impose my values.

Because advocacy on behalf of children always requires that someone cares about or is strongly motivated by a sense of fairness and intervenes on behalf of children in relation to those services and institutions that impinge on their lives, I shall support family strength.

FOR MYSELF AND THE EARLY CHILDHOOD PROFESSION

Admitting my biases is the first evidence of my willingness to become a conscious professional.

Knowing my capacity to continue to learn throughout life, I shall vigorously pursue knowledge about contemporary developments in early education by informal and formal means.

My role with young children demands an awareness of new knowledge that emerges from varied disciplines and the responsibility to use such knowledge.

Recognizing the limitation I bring to knowing intimately the ethical-cultural value systems of the multicultural American way of life, I shall actively seek the understanding and acceptance of the chosen ways of others to assist them educationally in meeting each child's needs for his or her unknown future impact on society.

Working with other adults and parents to maximize my strengths and theirs, both personally and professionally, I shall provide a model to demonstrate to young children how adults can create an improved way of living and learning through planned cooperation.

The encouragement of language development with young children will never exceed the boundaries of propriety or violate the confidence and trust of a child or that child's family.

I shall share my professional skills, information, and talents to enhance early education for young children wherever they are.

I shall cooperate with other persons and organizations to promote programs for children and families that improve their opportunities to utilize and enhance their uniqueness and strength.

I shall ensure that individually different styles of learning are meshed compatibly with individually different styles of teaching to help all people grow and learn well—this applies to adults learning to be teachers as well as to children.

From Katz, Lilian G., and Ward, Evangeline H., *Ethical Behavior in Early Childhood Education*, Washington, D.C.: National Association for the Education of Young Children, pp. 20–21. Reprinted by permission from The National Association for the Education of Young Children. © 1984 by the National Association for the Education of Young Children, 1834 Connecticut Ave., N.W., Washington, DC 20009.

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APPENDIX B

CHILD CARE JOB DESCRIPTION

APPENDIX B

CHILD CARE JOB DESCRIPTION

Task	Rationale
Lifts 9600 lbs.	Lift 8 30-lb. children 5 times each hour × 8 hours
Stoops 200 times to children's level	5 children × 5 stoops per hour × 8 hours
Verbally interacts with children 400 times	5 children × 10 verbal interactions per hour × 8 hours
Conducts 72 toileting procedures	Change diapers 5 times for 4 children Disinfect changing area 20 times Toilet 4 children 4 times Disinfect potty chairs 16 times
Conducts 73 health procedures	Monitor children on arrival 2 children each receive 3 doses of medication 5 children need tissues to wipe noses 5 times Wash each child's hands 4 times Change 2 children's clothing (toilet accident, diarrhea, or vomiting)
Conducts 72 nap procedures	Set up 8 cots Obtain 8 blankets Take off 4 pairs of shoes and socks Rub 8 backs Put on 8 pairs of shoes and socks
Conducts 32 food procedures	Prepare snacks for 8 children 2 times Clean up 6 spills Serve 8 lunches
Teach	Plan for a minimum of 3 1/2 hours, average attention span of 7–10 minutes Locate materials, books, plan on evenings and weekends Set up 21 activities Assist 6 children with each activity Clean up

YOUNG CHILDREN/JANUARY 1984

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APPENDIX C

KOHLBERG'S SIX STAGES OF MORAL JUDGMENT

Appendix. The Six Stages of Moral Judgment

Level A. Preconventional Level

Stage 1. The Stage of Punishment and Obedience

Content

Right is literal obedience to rules and authority, avoiding punishment, and not doing physical harm.

1. What is right is to avoid breaking rules, to obey for obedience' sake, and to avoid doing physical damage to people and property.
2. The reasons for doing right are avoidance of punishment and the superior power of authorities.

Social Perspective

This stage takes an egocentric point of view. A person at this stage doesn't consider the interests of others or recognize they differ from actor's, and doesn't relate two points of view. Actions are judged in terms of physical consequences rather than in terms of psychological interests of others. Authority's perspective is confused with one's own.

Stage 2. The Stage of Individual Instrumental Purpose and Exchange

Content

Right is serving one's own or other's needs and making fair deals in terms of concrete exchange.

1. What is right is following rules when it is to someone's immediate interest. Right is acting to meet one's own interests and needs and letting others do the same. Right is also what is fair; that is, what is an equal exchange, a deal, an agreement.
2. The reason for doing right is to serve one's own needs or interests in a world where one must recognize that other people have their interests, too.

71

Social Perspective

This stage takes a concrete individualistic perspective. A person at this stage separates own interests and points of view from those of authorities and others. He or she is aware everybody has individual interests to pursue and these conflict, so that right is relative (in the concrete individualistic sense). The person integrates or relates conflicting individual interests to one another through instrumental exchange of services, through instrumental need for the other and the other's goodwill, or through fairness giving each person the same amount.

Level B: Conventional Level

Stage 3. The Stage of Mutual Interpersonal Expectations, Relationships, and Conformity

Content

The right is playing a good (nice) role, being concerned about the other people and their feelings, keeping loyalty and trust with partners, and being motivated to follow rules and expectations.

1. What is right is living up to what is expected by people close to one or what people generally expect of people in one's role as son, sister, friend, and so on. "Being good" is important and means having good motives, showing concern about others. It also means keeping mutual relationships, maintaining trust, loyalty, respect, and gratitude.
2. Reasons for doing right are needing to be good in one's own eyes and those of others, caring for others, and because if one puts oneself in the other person's place one would want good behavior from the self (Golden Rule).

Social Perspective

This stage takes the perspective of the individual in relationship to other individuals. A person at this stage is aware of shared feelings, agreements, and expectations, which take primacy over individual interests. The person relates points of view through the "concrete Golden Rule," putting oneself in the other person's shoes. He or she does not consider generalized "system" perspective.

Stage 4. The Stage of Social System and Conscience Maintenance

72

Content

The right is doing one's duty in society, upholding the social order, and maintaining the welfare of society or the group.

1. What is right is fulfilling the actual duties to which one has agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties and rights. Right is also contributing to society, the group, or institution.

2. The reasons for doing right are to keep the institution going as a whole, self-respect or conscience as meeting one's defined obligations, or the consequences: "What if everyone did it?"

Social Perspective

This stage differentiates societal point of view from interpersonal agreement or motives. A person at this stage takes the viewpoint of the system, which defines roles and rules. He or she considers individual relations in terms of place in the system.

Level B/C. Transitional Level

This level is postconventional but not yet principled.

Content of Transition

At Stage 4½, choice is personal and subjective. It is based on emotions, conscience is seen as arbitrary and relative, as are ideas such as "duty" and "morally right."

Transitional Social Perspective

At this stage, the perspective is that of an individual standing outside of his own society and considering himself as an individual making decisions without a generalized commitment or contract with society. One can pick and choose obligations, which are defined by particular societies, but one has no principles for such choice.

Level C. Postconventional and Principled Level

Moral decisions are generated from rights, values, or principles that are (or could be) agreeable to all individuals composing or creating a society designed to have fair and beneficial practices.

Stage 5. The Stage of Prior Rights and Social Contract or Utility

Content

The right is upholding the basic rights, values, and legal contracts of a society, even when they conflict with the concrete rules and laws of the group.

1. What is right is being aware of the fact that people hold a variety of values and opinions, that most values and rules are relative to one's group. These "relative" rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some nonrelative values and rights such as life, and liberty, however, must be upheld in any society and regardless of majority opinion.
2. Reasons for doing right are, in general, feeling obligated to obey the law because one has made a social contract to make and abide by laws for the good of all and to protect their own rights and the rights of others. Family, friendship, trust, and work obligations are also commitments or contracts freely entered into and entail respect for the rights of others. One is concerned that laws and duties be based on rational calculation of overall utility: "the greatest good for the greatest number."

Social Perspective

This stage takes a prior-to-society perspective—that of a rational individual aware of values and rights prior to social attachments and contracts. The person integrates perspectives by formal mechanisms of agreement, contract, objective impartiality, and due process. He or she considers the moral point of view and the legal point of view, recognizes they conflict, and finds it difficult to integrate them.

Stage 6. The Stage of Universal Ethical Principles

Content

This stage assumes guidance by universal ethical principles that all humanity should follow.

1. Regarding what is right, Stage 6 is guided by universal ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principles of justice: the equality of human rights and respect for the dignity of human beings as individuals. These are not merely values that are recognized, but are also principles used to generate particular decisions.
2. The reason for doing right is that, as a rational person, one has seen the validity of principles and has become committed to the ...

Social Perspective

This stage takes the perspective of a moral point of view from which social arrangements derive or on which they are grounded. The perspective is that of any rational individual recognizing the nature of morality or the basic moral premise of respect for other persons as ends, not means.

Kohlberg, L. (1981). The philosophy of moral development. San Francisco: Harper and Row, Publishers.

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APPENDIX D

EVALUATION OF VALUES CLARIFICATION WORKSHOP I

APPENDIX D

EVALUATION OF VALUES CLARIFICATION WORKSHOP I

	YES	NO
1. Did the students make lists?	_____	_____
2. Did the students label lists?	_____	_____
3. Did the students complete the statements?	_____	_____

Explanation: Students' worksheets were collected. Data was recorded along with the instructor's observations, and the worksheets were returned to the student. Since these are students' values, quality cannot be measured.

	Fall						Spring		
	A	B	C	D	E	Average	A	B	Average
1. Did students make lists?	80	100	100	100	100	96	100	100	100
	16/20	20/20	7/7	8/8	16/16		20/20	9/9	
2. Did the students label lists?	50	100	100	100	100	90	100	100	100
	10/20	20/20	7/7	8/8	16/16		20/20	9/9	
3. Did students complete statements?	30	90	100	100	100	84	95	100	97.5
	6/20	18/20	7/7	8/8	16/16		20/20	9/9	
AVERAGE	53.3	96.7	100	100	100	90			99.13

Average 94.65

APPENDIX D

VALUES CLARIFICATION EXERCISE

My Favorite Things - PART I

Directions: List 15 things you love to do. You may want to consider:

- your favorite people and what you do with them.
- your favorite places and what you do there.
- your favorite possessions and what you do with them.
- the seasons and holidays and how they are celebrated.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

13.

14.

15.

My Favorite Things - Part II

Directions: Look at your list and put:

A. Next to activities you like to do alone.

P. Next to activities that require planning.

C. Next to activities you like to do with children.

$. Next to activities that cost more than five dollars each time you do them.

R. Next to items that require the element of risk.

U. Next to unconventional activities

My Favorite Things - Part III

Directions: Look at the pattern of your answers and complete the following sentence:

I learned that .....

APPENDIX E

ETHICAL PROBLEM-SOLVING SKILLS

APPENDIX E

ETHICAL PROBLEM-SOLVING SKILLS

Directions: Fill out the following checklist.

	YES	NO
1. Have you checked all the facts?	_____	_____
2. Have you located the responsibility?	_____	_____
3. Have you located the cause?	_____	_____
4. Have you identified the issue clearly?	_____	_____
5. Have you investigated the regulations and guidelines of pertinent agencies?	_____	_____
6. Have you found the resources to solve the problem?	_____	_____
7. Have you listed all your options?	_____	_____
8. Have you compared the risks and benefits?	_____	_____
9. Have you identified who will be helped or hurt?	_____	_____
10. Have you pinpointed values affected?	_____	_____

Elliston, F. (1985). Ethics, professionalism and early childhood education. Workshops in Hawaii and San Francisco Bay area.

APPENDIX E

ETHICAL PROBLEM-SOLVING SKILLS

		Fall										Spring				
		A		B		C		D		E		Average	A		B		Average
1.	Have you checked all the facts?		20/20	100	7/7	100	6/8	75	16/16	100	75	20/20	100	9/9	100	100
2.	Have you located the responsibility?		15/20	75	7/7	100	6/8	75	12/16	75	65	20/20	100	9/9	100	100
3.	Have you located the cause?	NO	15/20	75	7/7	100	8/8	100	12/16	75	70	20/20	100	9/9	100	100
4.	Have you identified the issue clearly?		20/20	100	7/7	100	8/8	100	16/16	100	80	20/20	100	9/9	100	100
5.	Have you investigated the regulations and guidelines of pertinent agencies?	PARTICIPATION	8/20	40	5/7	71.4	4/8	50	10/16	75	47.28	16/20	80	9/9	100	90
6.	Have you found the resources to solve the problem?		10/20	50	6/7	85.76	6/8	75	11/16	68.75	55.90	18/20	90	7/9	77	83.5
7.	Have you listed all your options?		18/20	80	7/7	100	8/8	100	12/16	75	71	20/20	100	9/9	100	100
8.	Have you compared the risks and benefits?		10/20	50	5/7	71.4	7/8	87.5	13/16	81.3	58.04	19/20	95	7/9	77	86
9.	Have you identified who will be helped or hurt?		8/20	40	6/7	85.76	6/8	75	10/16	62.5	52.64	18/20	90	9/9	100	95
10.	Have you pinpointed values affected.		17/20	85	7/7	100	8/8	100	16/16	100	77	20/20	100	9/9	100	100
	AVERAGE	0	69.5		91.42		83.75		81.26		65.186	95.5		95.4		95.45

Average 80.31